

19. May INDBA be, daily, our vindicator;  
and may  
we, with undiverted course, enjoy  
(abundant) food;  
and may MHEA, VAEUNA, ADITI, ocean,  
earth, and  
heaven, preserve it to us.

#### VIII (CL.)

The *RisU* is KUTSA, the son of Aff GIBAS ; the deity,  
IFDRA : the  
metre of the first seven stanzas is<sub>ft</sub> *Jagati* of the  
last four,  
*TrisMubL*

in. 1. Offer adoration, with oblations?  
to him who  
is delighted (with praise); who, with  
RIJISWAK, de-  
stroyed the pregnant wives of EjaisHNA,<sup>a</sup>  
Desirous  
of protection, we invoke, to become our  
friend,  
him, who is thfe showerer (of benefits),  
who holds  
the thunderbolt in his right hand,,  
attended by the  
MABUTS.

2. We invoke, to be our Mend, INDBA,  
who is  
attended by the MAETJTS ; him who, with  
increasing  
wrath, slew the mutilated VEITBA, and  
S'AMBAAEA,

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are the winds, or *Mantis*; but why they should  
have a share of  
the enemy's country (*Satrundm bMmim*)<sub>t</sub> seems  
doubtful. Allu-  
sion is, more probably, intended to earthly Mends,  
or worshippers,  
of *Indra*, who were white (*Switnya*) in  
comparison with the  
darker tribes of the conquered country.

<sup>a</sup> *Rijiswan* is said to be a king, the Mend of

*Indra:* *SruMa*,  
 to be an *A&ura*^ who was slain, together with  
 his .-wives, that  
 none of his posterity might snmye. .[See Yol.  
 II., p. 35,  
 noteb, and Yol. III., p. 148, note 7.] *ErisMa*, the  
*Uack,--ms\$*  
 be another name for *Vritra*, the black cloud; or we  
 may have,  
 here, another allusion to the dark-complexioned  
 aborigines.